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UNIVERSITY OF ALBERTA

MOVEMENT AND ORDINARY LANGUAGE THOUGHT: TEACHERS' REFLECTIONS ON MOVEMENT MEANINGS IN EDUCATION

BY

JEANNE ADELE KENTEL ©

A thesis submitted to the Faculty of Graduate Studies and Research in partial fulfillment of the requirements for the degree

of

MASTER OF EDUCATION

DEPARTMENT OF ELEMENTARY EDUCATION

EDMONTON, ALBERTA

SPRING, 1993

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December 18, 1992

I Move, Therefore I Am

When I was a little child
I ran about so free and wild
An attitude yet undefiled
I move, therefore I am.

Though commonly an oversight
Movement is a base of life
So in this quest I state my plight
I move, therefore I am.

I move, I live; I stop, I die
I'm striving to discover why
Somewhere therein a reason lie
I move, therefore I am.

I feel I'm running endlessly
I live to move, it's part of me
I hope one day you will agree
I am, therefore, I move.

J.A.K.

UNIVERSITY OF ALBERTA

FACULTY OF GRADUATE STUDIES AND RESEARCH

The undersigned certify that they have read and recommend to the Faculty of Graduate Studies and Research for acceptance, a thesis entitled MOVEMENT AND ORDINARY LANGUAGE THOUGHT: TEACHERS' REFLECTIONS ON MOVEMENT MEANINGS IN EDUCATION submitted by JEANNE ADELE KENTEL in partial fulfillment of the requirements for the degree of MASTER OF EDUCATION.

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Dr. Larry Beauchamp

Date 92/12/18

This thesis is dedicated to those who are closest to me in
my life journey:

My three children, Joshua, Sarah, and Joelle,
whose love has moved me;

My parents, Murv and Shirley Kentel,
whose love gave me life

and to

My brothers, Jim and Steve, and sister Miriam
whose love and support have been an
ever moving source of strength.

ABSTRACT

This thesis explores movement meanings in education. Six practising educators, of varied backgrounds, discuss movement meanings from their pedagogical experiences. Ordinary language analysis is utilized to elucidate meanings embedded in the conversations that served as the source of data.

The educators expressed different thoughts and meanings from their personal perspectives. From their conversations six themes were identified and used as a basis of reporting and analysis. These themes consist of: lived experience and movement meanings, meritorious movement meanings, cultural movement meanings, movement as the natural mode, movement as expression, and movement in holistic education.

An ordinary language analysis of movement in education is offered, as well as implications for movement philosophers, movement education, and further research. The value of movement is highlighted and a synopsis of movement meanings is presented.

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I hope one day you will agree
I am, therefore, I move.

J.A.K.

Chapter One

INTRODUCTION

> "The earth seemed almost to move with me. I was running now, and a fresh rhythm entered my body. No longer conscious of my movement I discovered a new unity with nature. I had found a new source of power and beauty, a source I never dreamed existed. From intense moments like this, love of running can grow." (Bannister, 1989, p. 12).

The Race

On your marks. I was tense, my heart pounding, the uncertainty was overwhelming. I jumped into the air a couple of times to relieve some of the tension. I lowered myself to the ground hands first and for a brief moment rested on my knees. There was always a moment of solemnity before I raced, a small request to do my best. I usually had a vision of winning, crossing the finish line first was always my goal. I placed my left leg in the lead starting block that I had previously measured ever so precisely. I shook and stretched my right, trail leg and positioned it in the rear block. I wiped my soiled hands on my shorts and looked ahead. I was nervous, this race meant a lot to me. I placed my fingers along the starting line and lowered my head as

I took my last deep breath. **Set.** I raised my body out of the blocks leaning forward, supremely tensed, completely focused on the finish line. **Bang.** A sudden burst of energy caused me to fall forward slightly as the gun fired, I paused for a moment waiting for the second call back shot, but it never came. As the other runners had a few steps on me I knew I would have to push hard to make up the difference. I flew. I recall accelerating on the curve, something my faithful coach had trained me to execute just inside the white lane line. I usually experienced difficulty breathing, often wheezing when I ran, but not this time. All I could think about was being the first one to cross that line. As I approached the straight I could see that I was in the lead. One hundred meters more in order to come out on top. I could taste victory, I was driven. I pushed the hardest I ever had, looking only straight ahead. As I neared the finish line I plunged forward, shoulders first, knowing I had won. I was completely elated and exhausted. I gasped for breath as I returned to the finish line in my lane awaiting the official results. I was declared the winner but what was most uplifting to me was my time, it was my fastest race ever. I was never before able to break 26.0 seconds in the 200 meters but this time it came so naturally; it was my personal best. I was so excited it was unbelievable. At that moment I was the fastest female in the province, it was incredible. I didn't know then that this would be the fastest race

I would ever run but somehow the details of that race have never escaped my memory.

Words can capture only a part of the way I felt at that moment. I was running, I was free, mind/body/spirit, I was *one*. Those who have had a similar experience can certainly relate to the unbounded prevalence that escapes description. This embodied ordeal is united with my most prominent memories. I'll never forget that race, how it made me feel, celebrating the fruits of my labour. So much of who I am is embedded in how I run. Even though I cannot run now as I once did, I still feel it, I still envision it, I still reflect on it, I still dream it.

So why was this action, this sense of being, so important to me? It wasn't the winning, the trophies, the ribbons; the extrinsic rewards. It was what transpired in the struggle, the challenge, the personal victory, even the defeat. Namely, the beauty dwelled in the love of running. Running gave me an opportunity to improve myself and have visible results of that improvement. I wasn't the best; yet I had dreams of being just that. So I trained, perspired, and exhausted myself knowing that as I travelled through each step of my struggle, I was closer to my goal. In the end it did not matter that I did not achieve my ultimate goal of someday being an Olympian because I could look back on my hard work and feel that I had accomplished much. It was personal. Although my achievements were small in comparison to those of some, I am convinced the taste was just as sweet. Running taught me about self discipline, goal setting, achievement, success, and defeat. Most of all, running gave me the gift of love for movement.

Reflecting on my movement experience, I am aware of how often I took this gift I had for granted. I was able to move, able to move fast, but I don't think I realized then how utterly precious movement is. Now I am at the place where I am longing to understand movement: its power, its contribution, its neglect, its purpose, its meaning. When I began this movement inquiry I was at a place, a starting place of, "I move, therefore I am". As I questioned, explored, and pondered I came to a new starting place where I can no longer say, "I move, therefore I am" wholeheartedly. I am now at a new place where I'd much rather say, "*I am, therefore I move*". This poetic being has been part of my journey, central to my existence, an existence of motion. This also is a race, free of time restrictions, yet there are boundaries. Those boundaries, however, are worth exploring, questioning, and understanding. This is my life-world, movement is my life.

Purpose of the Study

The purpose of this study is to employ an ordinary language analysis approach in identifying meaning making as teachers reflect on their personal and classroom experiences in movement. The value of movement will be highlighted through the conversations of the teachers and the language that they use in identifying meanings.

Creative Questions

The study is shaped by several creative questions, focussed on the meaning of movement. The primary questions are:

What is the relationship of mind and body?
Can you: ...think without moving? ...move without thinking?
Is movement a language? Is language a movement?
What is the purpose of movement in education?
What does movement mean?

> Today movement continues to play a vital role in all areas of human endeavor. Movement is part of our work activities, of our games and contests, the way we make war, the way we make love, of how we behave in public, of our attempts to heal and educate, and of the expressions of our most tangible longings for knowledge, beauty, peace, even immortality. In this modern era, as in primordial times, movement continues to be a primary, though often taken-for-granted carrier of socially coded meanings. Consequently, the need to understand what movement means remains crucial.
>
> (Moore & Yamamoto, 1988, p. 105)

Chapter Two

THE DILEMMA

> The aspects of things that are most important for us are hidden because of their simplicity and familiarity. (One is unable to notice something - because it is always before one's eyes.) The real foundations of his enquiry do not strike a man at all. Unless that fact has at some time struck him. - And this means: we fail to be struck by what, once seen, is most striking and most powerful.
>
> (Wittgenstein, 1963, p. 50e)

Philosophy of Movement

From the beginning of time human existence has undoubtedly contained the presence of both a body and a mind.[1] Apparently, one cannot exist without the other. When one dies, both are lost. Medical practitioners refer to the death of the mind or brain. However, at the center of this moral and physiological dilemma is the realization that human existence is not complete without the unified presence of the mind and body. For years philosophers, scientists, psychologists, and educators have addressed this issue with numerous varied results. Bain (1873), addressed the theories of the relationship of the mind and body and Laird (1925) followed up with the misunderstandings inherent in that relationship. The same issue was uniquely approached by existentialists; Merleau-Ponty (1968), Sartre (1956), and Polanyi (1969). Existentialism is a philosophical approach that "derives an ontological fact from a logical and epistemological consideration of negative judgments and the questioning attitude" (Hanly, 1979, p. 63). Human existence requires the identification of a dwelling place, an understanding of 'being'. Existentialists, even though they may approach the questioning process with various rationale, tend to agree that viewing the 'mind and body' or 'knowing and being' as separate entities is illogical. Polanyi (1969) equates knowing with being; the action words or verbs of mind and body. Human existence depends on the presence of the body together with the mind so to understand their unity promotes the very understanding of 'being'. He suggests that dwelling in the body is the ultimate state of human existence.

> Dwelling in our body clearly enables us to attend from it to things outside, while an external observer will tend to look at things happening in the body, seeing it as an object or as a machine. He will miss the meaning these events have for the person dwelling in the body and fail to share the

> experience the person has of his body. Again we have loss of meaning by alienation and another glimpse of the meaning of dualism. (Polanyi, 1969, p. 148)

Mind/body dualism, most often attributed to the work of the philosopher Descartes (Sartre, 1946) has more recently been challenged in the works of Ryle (1963) and Rorty (1980). Patterson (1989) eludes to the irony that "Descartes is not a Cartesian" at all (p. 73). Ryle (1963) refers to it as the "philosophers myth" and later goes on to describe a "category mistake" (p. 17).[2] With the "dogma of the ghost in the machine" reference, he attempts to discredit this viewpoint for good. Nonetheless, many of these dualistic overtones still linger in this society (p. 23).[3]

Escaping dualism is a philosophical and empirical feat. The whole concept is flooded with idiosyncratic messages and meanings. This dilemma has been approached in the: philosophical (Arnold, 1979; Barral, 1965; Best, 1978; Ryle, 1963), psychoanalytical (Hanly, 1979), biomechanical (Higgins, 1977), medical (Leder, 1990), and educational (Fishburne & Sande, 1989; Peters, 1966; Whitehead, 1990) fields, with controversial results. The central question of the existence of the body and the mind appears to dwell in a perpetual motion of being.

Perception of the Body

Much of the confusion surrounding dualism concerns how the body is perceived. Merleau-Ponty (1965) shares, "Perception is a moment of the living dialect of a concrete subject; it participates in its total structure" (p. 166). He suggests that to consider something in isolation may be removing it from life itself. Understanding is enhanced when subjects are perceived in their totality. This causes a binary reverse where the mind exists within the body, as does "the body in the mind" (Johnson, 1987).

Kwant (1960) suggests that knowledge comes from the body which on an intellectual level is somewhat unexplainable.

> Of course the player has had some kind of theoretical training, but he 'knows' more and better with his legs, with his hands, and with his entire body than he knows in theory. If he has to teach another player how to pass a ball, how to tackle, he prefers to demonstrate rather than give a theoretical explanation. He adjusts the entire posture of his body to the approaching ball, without knowing in theory how this came about. (Cited in Arnold, 1979, p. 109)

The extension of body-knowledge or knowledge of the body may or may not promote the understanding of the mind/body dilemma. To explore the body in isolation, for instance, may repudiate mind/body unification rather than reconcile it. Vygotsky (1962) suggests, the solution is not to focus on the parts, or elements in isolation, but to utilize "*a unit* of analysis that retains all the basic properties of the whole and which cannot be further divided without losing them" (p. 4) (my italics). It is clear that the seemingly neglectful treatment of the body in society warrants further understanding of what the body *is* in order to attempt to resolve the mind/body split.

Merleau-Ponty (1968) concurs that, "neither the body nor existence can be regarded as the original of human being since they presuppose each other, and because the body is solidified and generalized existence, and existence is perpetual incarnation" (p. 166). He further suggests that objects have meaning for us in respect of how they can be related to physically. Polanyi (1966) adds:

> Our body is the only thing in the world which we normally never experience as an object, but experience always in terms of the world to which we are attending from our body. It is by making this intelligent use of our body that we feel it to be our body and not a thing outside. (p. 16)

Bodies possess a certain uniqueness as do human minds. However, a holistic approach is increasingly necessary in a societal dwelling of the neglected body or, as Leder (1990) describes, "the absent body". The unique characteristics of the body and the mind form the basis for the dualistic approach to this issue. For instance, "the body is very personal and visible, unlike the human mind" (Kentel, 1990, p. 14). In considering the uniqueness of the body, Polanyi (1969) offers this insight:

> Our body is the only assembly of things known almost exclusively by relying on our awareness of them for attending to something else. Parts of our body serve as tools for observing objects outside and for manipulating them. Every time we make sense of the world, we rely on our tacit knowledge of impacts made by the world on our body and the complex responses of our body to these impacts. Such is the exceptional position of our body in the universe. (p. 147)

This exceptional body desires revival, a place of unity with the mind. As a thought is for but a moment, then it becomes a new thought, so is a movement but a moment, then it becomes another. The ever-changing qualities of human existence contribute to the uncertainty and confusion surrounding the perception of the *body*.

Holistic Philosophy

The body requires a place with the mind in order to be recognized for what it *is*. Experiencing the unity of the mind/body encourages a *holistic* existence. To recognize the distinct traits of the mind and the body is not to suggest that they are separate entities. The challenge is to pursue the meaning of mind/body unity with an awareness of their exceptional qualities. Arnold (1979), offers this embodied enlightenment:

> At all times in my knowing I accept without question the incarnateness of my existence and it is from the standpoint of my embodied state that I attend to the things and persons that make up the world and come to understand them better. *My body is not something separate from me*. I do not say that 'My body is thirsty' any more than I say 'It is my mind that knows'. It is I who am thirsty just as it is I who know. (p. 87) (my italics)

To utter "I am" does not refer to a mind in-itself or a body in-itself, it rather makes advertence to "being". Being suggests the presence of the mind/body together since this is the very essence of existence. Ryle (1963), promotes the same coexistent concept in relation to thinking, or knowing and doing:

> Intelligent cannot be defined in terms of 'intellectual' or 'knowing how' in terms of 'knowing that'; 'thinking what I am doing' does not connote; 'both thinking what to do and doing it'. When I do something intelligently, i.e. thinking what I am doing, I am doing *one* thing and not two. My performance has a special procedure or manner, not special antecedents. (p. 32) (My italics)

"Doing" is not merely a mental activity, no more than it is solely a physical activity. The same can be said of knowing, for to view "knowing" as either mental or physical is to remove it from reality.

Suzuki (1970) concurs that "our body and mind are not two and not one", then continues, "...our body and mind are both two and one" (p. 25). This paradoxical mode is at the root of the division of this philosophical dilemma. How then can the wounds of this disjunctive separation be healed?

Chapter Three

UNDERSTANDING MEANING

> There are powerful arguments which show that the notion of meaning, even in one's own case, necessarily depends upon a public, objective language, with implicit rules, and therefore that the supposition of a *private* language, with purely subjective meaning, is incoherent. (Best, 1978, p.131)

Understanding meaning is perhaps a contradiction in terms. For to understand, one is suggesting that meaning is already there, that there is something to be understood. Nonetheless, how terms are defined become part of how they are related to and valued in the life-world of individuals and society as a whole.

Movement Meanings

The meaning of movement is a highly confusing area if one attempts to arrive at a singular, universal definition. Wittgenstein (1967) reveals:

> 'Thinking' is a widely ramified concept. A concept that comprises many manifestations of life. The *phenomena* of thinking are widely scattered ... It is not to be expected of this word that it should have a unified employment; we should rather expect the opposite.
>
> (Cited in Best, 1978, p. 52)

The same could be uttered of movement. For in fact 'movement' is a widely ramified concept, a concept that comprises many manifestations of life. It is not to be expected of this word that it should have a unified employment; we should rather expect the opposite. Therefore, it can be understood that movement may have diverse meanings from simple to complex, immersed in an ever-changing subsistence of conflict for the existentialist, the educator, and the language user. "Movement" meanings may differ according to the surrounding context or philosophical basis, thus it is necessary to study these meanings within the realms of the intended exploration. In this sense it is possible to explore the purpose of movement as Wittgenstein (1963) has with language when he concurs, "The purpose of language is to express thoughts" (p. 139e). Is not the purpose of movement the same, to express thoughts? "Must I understand an order before I can act on it? - Certainly, otherwise you wouldn't know what you had to do! - But isn't there in turn a jump from *knowing* to doing?" (Wittgenstein, 1963, p.50e). This 'jump' that Wittgenstein refers to is only part of the confusion surrounding the relationship of the mind and body, of knowing and doing, and of movement and language. In order to comprehend these contingencies it is necessary to first identify the context in which their relationship is being explored.

The Context For Meaning

> The meaning of a word is given by the various sentences in which it is used, and those sentences derive their meaning from the whole activity of language of which they form an interdependent part. The same is true of the meanings of movements. Meaning requires a context.
>
> (Best, 1978, p. 136)

The meaning of movement cannot be reduced to some sort of all encompassing definition for the sake of convenience, it needs to be understood in order to be valued, and accepted for all that it is. Vygotsky (1962) states, "it is in word meaning, that thought and speech unite into verbal thought" (p. 5). He offers an alternative in the analysis of the mind/body problem by looking at meanings in a whole, complete context. This process can be highly complex and even unmanageable since exploring a meaning in its complete context demands a culmination of varied parts. Therefore, in following the suggestion of Vygotsky, it is necessary to first identify the specific context in which the meaning is explored. Curl (1973) contends, "the concept of human movement requires that we recognize human *meanings* and therefore the total 'context' or 'form of life' of which that human movement is a part" (p. 8). This in itself is a philosophical feat as shown in the following attempts at providing a context for meaning.

The structural analytical approach to human movement study (Higgins, 1977) breaks down meaning into a physiological arrangement of muscular kinesiology. However, this process does not lead to an understanding of the meaning of movement in education. Similarly, a "biomechanical analysis" as discussed by Adamson (1973, p. 42) would provide movement meanings outside of the educational realm.

Arnold (1979) categorizes movement meanings into three general areas: primordial meanings, contextual meanings, and existential meanings.[4] His purpose in this is to "provide in part an answer to the question, 'What does meaning in movement mean?'" (1979, p. 25). In his approach he immediately suggests that the meanings of movement are very diverse and complex.

The meanings for the observer may often be interpreted in a way which they were not intended by the mover. The same thing occurs in language when what was said is not necessarily what was heard or understood. Clarification is required in order for communication to occur.

Phenix (1964) refers to six realms of meaning: symbolics, empirics, aesthetics, synnoetics, ethics, and synoptics.[5] He suggests that 'the arts of movement' are a unique avenue where a person can combine his/her thoughts, actions, and feelings in a holistic sense. He concurs that thinking without the body is impossible and that movement education offers a unity of self that is not as cohesive in other disciplines. This leads to the inference that movement education demands holism. In this sense meanings are approached within the whole context of life.

Ullmann (Cited in Redfern, 1965, p. 8) stresses that, "there does not exist as yet a really unified approach to our endeavors of awakening, developing, and cultivating the child's inherent sense of movement, and so helping him to grow as a human being". Unity is difficult to accomplish. However, it appears that in order for educators to examine the meaning of movement it is prerequisite.

Movement Meanings In Education

> Few people are aware of the significant role which movement plays in everyday living and behaviour. Yet from the earliest times it has been instinctively recognized that the results of *bodily activity* are not necessarily confined to the *physical,* but may extend also to *the mental, emotional,* and *spiritual* aspects of human nature. This is because movement is a process concerned not only with outward *action* but, since it has its roots in the psyche, with *thinking* and *feeling* as well.
>
> (Redfern, 1965, p. 3) (my italics)

The body plays a significant role in the whole thought process. It cannot be separated from knowledge acquisition and should not be excluded from learning. Johnson (1987) suggests that the origins of knowledge are in bodily experience, yet many educators fail to see learning in the physical and psycho-motor domains as a priority or valid practice. Apparently, mind/body dualism is just as prevalent in education as it is in life. Steiner offers this insight to the situation when he states, "One must learn to understand that one thinks not only with the brain but also with the little finger and the big toe" (Cited in Moore &

Yamamoto, 1988, p. 67). He makes a connection between knowing and doing that captures the essence of embodiment.

Movement in life is perhaps one the most taken for granted and overlooked facets of our being (Moore & Yamamoto, 1988). Education is certainly no exception to this neglect. Reflecting on his thoughts of movement in education, Leppard (1991) shares, "We take it for granted... it's an everyday occurrence and we look past it all the time" (In Kentel & Leppard, 1991, p. 32). Sheppard et al (1982) support that physical education contributes to the intellectual development as well as the physical. Yet Melnychuk (1989) states, "part of the problem in education is the assumption that learning in the physical domain is not considered to be cognitive" (Dr. Nancy Melnychuk, personal communication, 1989). When pursuing this issue, caution must be taken to ensure that it is not assumed that something is true all of the time. For to say that everyone has a brain may arguably not be true in a given set of circumstances, yet it is commonly assumed to be so. Accordingly, to suggest that learning in the physical sense is *always* cognitive makes the same error in generalization. One thing that can be accepted is that misconceptions will occur. These so called misconceptions need not be seen as negative for in meeting these stumbling blocks, questioning occurs and further understanding can be sought and obtained.

Arnold (1979) contends that part of the confusion surrounding movement meanings lies within the words that are used to describe movement in education and the definitions that are attached to them:

> During the past hundred years or so the place of physical activity in the curriculum, when it has found a place at all, has undergone many vicissitudes and several changes of direction. What has gone on has been called successively 'drill', 'training', 'physical education', and more recently by some people, 'movement'. Each label connotes in turn an emphasis, a new stage of enlightenment. (p. 168)

The educational dilemma is depicted not only by misunderstood labels and definitions of movement, but also the lack of recognition of the vital significance of its contribution to learning. Lambert, Barrett, & Grube (1988) concur:

> The importance of physical activity has been substantiated across the lifespan, from pediatric to gerontologic perspectives, and has been shown to be a significant mediator in coping with life's pressures. Historically, however, physical education has been viewed as less primary than other disciplines, as synonymous with

> athletics, and often as making little contribution to students' school experiences. (p. 114)

Clearly there is a great need for change in the approach to the education of young bodies and minds. Research has shown that children are now less fit than in earlier years (Ross & Pate, 1987) and the adult population is becoming more physically fit (Lambert, Barrett, & Grube, 1988). Thus society's increased awareness of the importance of physical fitness is not spilling over when we consider the needs of the child and certainly educators play some role in this condition. Kraft (1989) suggests that another contributor to the problem is that physical education programs are not providing activities that will promote fitness. The harsh reality is that the treatment of movement programs in the schools is not a new issue. The Vanves experiments [6] demonstrated that an increase in the allotted time for movement and movement education produces an increase of academic results, as well as health, fitness, discipline, and enthusiasm (MacKenzie, 1980). This information has been available for over three decades and although new supportive documentation has surfaced (Anthony, 1971; Harris & Jones, 1982; Sheppard et al., 1982), it is not being acted on. Laban drew attention to the same quandary when he stated:

> The truth is that I have advocated and experimentally tried to pay more attention to human movement - bodily and mental - which is obviously at the base of all human activity. Movement research and movement education have been neglected in our time and failures of our civilization are surely influenced, if not produced, by this neglect.
>
> (Cited in Moore & Yamamoto, 1988, p. 181)

Movement is the essence of life but rarely at the forefront of educational priorities since it is not given academic status (Fishburne, 1983). It is increasingly requisite for educators to consider the value of movement in the development of the child, allowing their life-world to be natural and logical.

Bruce (1965) reveals, "movement is the first means a child has of conveying needs and feelings and it remains always in which the human being expresses" (p.7). Sande (1989) offers a similar insight:

> Before a child is born, we refer to his or her movement whenever they kick. Once the baby is born, reference is made as to how the child moves his/her head, holds head up, turns to sound, sits by themselves, creeps, crawls, pulls self up, walks around furniture, stands alone, takes steps,

> walks, runs, jumps, and plays. From this point on references are usually made to the child's oral language and later the written language so that once the child enters school we are dealing with them almost strictly on an academic level.
>
> (Dr. David Sande, personal communication, Fall, 1989)

The so-called "three R's" or "core subjects" have dominated the curriculum and in many systems education is no longer considered a process for growth and learning but merely a product oriented medium for ensuring that children can read, write, and perform mathematical functions. This emphasis ignores the importance of the whole development of the child and adopts a very narrow view of education. "Back to the basics" has been exhausted in educational circles and is evidently a political ploy to gain recognition and attempt to increase test scores for statistical comparison studies. In pursuing to conceive why movement, which is fundamental to life, is of "comparatively minor importance" in education (Whitehead, 1990, p. 3), it is beneficial to reflect on the words of an educator of children, Leppard, who shares:

> Movement is indeed basic to everyone. Life exists because of movement. We begin moving before birth. In fact, one of the first indicators of life itself is the detection of movement.

> Yet, we as educators, fail to realize the huge importance to the topic. (In Kentel & Leppard, 1991, p. 24).

Apparently, educators or policy makers have become oblivious to the fundamental needs of children in pursuit of academic excellence. Research has suggested that a focus on movement in an educational setting, among other benefits, will augment academic performance (Bamford & Makowski, 1990). Evidently, there is an additional need to allow the advantages of movement to stand on their own. A recognition that moving for the sake of moving is invaluable is pressing. Movement could be seen as a valued entity in education and not merely as a supplementary activity to be done only when the gym schedule allows, or when it doesn't interfere with assemblies, classroom behavior, and time-tabling. In reality movement education could occur across the curriculum as movement is required in virtually everything. This focus is not widely accepted by educators and often movement education is geared towards enjoyment and not recognized for its contribution to learning (Placek, 1983). Movement adds another dimension to learning and needs to be valued not only for its fundamental benefits, but for the many physical and aesthetic advantages it offers as well. Reflecting on his skating experience, Kurt Browning (1991) offers, "There's no restrictions out here, just your own mind and your own body.

Every time I step on the ice I can be whatever I want. It's up to me. I love that". Movement in this sense is not only a basis for life but a true life enhancer. It is imperative to further understand what movement means, in order to highlight it's numerous benefits in education.

Pedagogical Movement Meanings

Where the meaning of movement exists is a matter of continuing debate. It is necessary to note that in the education field 'teachers' play a major role. Aoki, Jacknicke, and Franks (1986) refer to the curriculum *as lived.* This as lived phenomenon makes the distinction between what is prescribed and what actually happens in classrooms. It is one thing to suggest that movement education be given emphasis in schools but the existence of this condition is highly dependent on the classroom situation. Rothe (1984) states:

> In the social setting of a classroom the meanings individuals give to a class change as circumstances in the classroom change. Such meanings affect a person's understanding of the everyday world of a school classroom and influence the teaching, learning, knowing, and doing that occurs. (p. 40)

When exploring the curriculum as lived, teachers and students are most predominant. More often the learner plays the primary role in the educational process. As Peters (1973) suggests, "for whereas 'learning' could be characterized without the notion of 'teaching', 'teaching' could not be characterized without the notion of 'learning'" (p. 3). To be concerned about what students learn constitutes a desire to understand teachers and pedagogy. van Manen (1978) contends, "educational research must always be structured pedagogically; that is, it should be grounded reflectively in the emancipatory norms toward which all education is oriented" (p.5). Teachers are very influential in their approach to education and in decisions of the curriculum as lived. Harootunian (1980) adds that, "any attempt at implementing change in teaching or teacher development will likely fail if it ignores or gives scant attention to the teacher's perspective of teaching" (p. 19). Since that which is prescribed can vary from what is actually being taught or learned, a logical path would be to consider teachers as meaning makers and primary contributors to research information. Bowman (1989) concurs:

> Teachers filter formal theories and ideas regarding practices through their own values, beliefs, feelings, and habits, sometimes expanding and changing their personal

> knowledge to accommodate new ideas and new experiences, sometimes restructuring it to fit their current needs. (p. 444)

Considering an educator's teaching philosophy is vital in explorations within the educational realm. Best (1992) insists that "It makes no sense at all to talk about education without philosophy, which informs policy. Every teacher needs to be a philosopher. Teachers have far too much to do already, but there's no alternative" (Dr. David Best, personal communication, March, 1992). Best's conviction hints at an additional dilemma in education since teachers are not given the time to reflect on their educational philosophies.

Such reflection in teaching has undergone various points of view. Ryan (1989) contends that teachers usually benefit from the reflective process. When teachers are asked to reflect and define their own meanings in education, another dimension of knowledge is activated (Bowman, 1989). Calderhead (1989) adds, "Clearly teachers possess various areas of knowledge - about pupils, the curriculum, teaching strategies, educational aims - which are drawn upon in the development of the plans for teaching" (p. 47).

Since movement education is not at the forefront in the elementary curriculum, the training of teachers of movement is also limited. "Nor is it generally appreciated that an understanding of movement is desirable for *all* teachers, not only those directly concerned with active movement lessons such as make up the physical education program" (Redfern, 1965, p. 8). To discover what movement means from an educator's perspective, with the inference that teachers influence learning, is an action of conceiving the nuance of movement in education.

The Process of Change

When observing the neglect of movement in education, it is necessary to note the inherent philosophies within the educational structure. Philosophy points to the dominating questions of why movement is given less emphasis, why the research supporting the benefits of movement education has not led to any action, and if change is exigent or even feasible.

Whether or not a different perspective is essential, it appears that the majority of educators are not making any adjustments (Edwards, 1990, p. 125). In 1912 Welton wrote,

> ...The need of children for bodily activity is being increasingly acknowledged in practice, though slowly and somewhat grudgingly. Despite all the indications of nature, children of five years old and upwards are still made to sit for long hours at desks, mainly looking and listening. Public opinion is satisfied if a few minutes daily be spent in the playground and if two or three times a week, the children be put through some form of bodily drill. Even these deliverances from the desks are, however, advocated purely from a physical standpoint. Consequently, as long as bodily growth goes on normally everything is regarded as satisfactory. Modern knowledge enables us to go further and to affirm that the relation between mind and body is so intimate and constant that the intelligence is dwarfed whenever the demand for bodily activity is not met.
>
> (Cited in Fishburne, 1989, p. 40)

After eighty years the same issues in education are being discussed and still there is no ostensible evidence of concrete action. Mind-body perplexities are being talked about, but not addressed, pondered, but not acted upon. While reflecting on the words of a poet, Aoki (1978a) offers, "... much of what we experience, we do not know how to talk about" (p. 24). It appears that educators and curriculum planners as a whole, either do not know how to address dualistic issues, or simply do not want to make the effort to change. Otherwise, the situation would vary from almost a century ago. Change is slow but perhaps, as Fishburne (1989) suggests, educators are slow learners. In order to understand this seemingly deliberate neglect of movement in education, the fundamental need to further explore what movement means is extensively essential.

Ogden & Richards (1969) maintain that meanings are determined by past and present experiences. Lived experience contributes to how the life-world of individuals is perceived and the philosophies inherent in those who share them. These hermenuetical meanings will be explored in this study as they are negotiated and disclosed by the participants. The framework is the lived experiences and observations of the educators involved in the conversational process; the context is movement meanings in education.

Understanding the meaning of movement is preparatory to comprehending its place in education. It is evident that this process is in a state of continual modulation. There is constant motion in the attempt to understand. "We never actually arrive, we only come partway and then we choose a new path on which we travel partway" (Dr. Daiyo Sawada, personal communication, October, 1991). What movement means for the educator is not clear; this quest is merely a step towards an understanding of the meaning of movement and its place in education.

One must learn
By doing the thing; for though you
think you know it
You have no certainty until you try
SOPHOCLES

Chapter Four

METHODOLOGY

"Philosophical inquiry provides understanding by considering the *nature* of the information which we already have, what it *amounts to* or what it *means*". (Best, 1978, p. 10)

Ordinary Language Analysis

> "When they (my elders) named some object, and accordingly moved towards something, I saw this and I grasped that the thing was called by the sound they uttered when they meant to point it out. Their intention was shewn by their bodily movements, as it were the natural language of all peoples: the expression of the face the play of the eyes, the movement of other parts of the body, and the tone of voice which expresses our state of mind in seeking, having, rejecting, or avoiding something. Thus, as I heard words repeatedly used in their proper places in various sentences, I gradually learnt to understand what objects they signified; and after I had trained my mouth to form these signs, I used them to express my own desires."
>
> (Augustine, cited in Wittgenstein, 1963 p. 2e)

Words, phrases, sentences, language, movements; all have meaning. Boorman (1973) shares, "I believe there is a strong interaction between words felt and explored in movement and those same words being assimilated as thought" (p. xiii).

Language is a premise for all knowledge and discovery. Movement is a language that has been scantly explored and has yet to be accepted as a language by many educators. "There is an association between movement and language that is beyond verbal communication. Somehow, movement divulges a message, it discloses meaning" (Kentel & Leppard, 1991, p. 26). Language use in the pursuit of the meaning of movement becomes a method to unify the mind and body while attempting to understand their illogical separation.

Ordinary language has been studied by many philosophers for several decades. Wittgenstein is often considered to be the father of ordinary language thought (Chappell, 1964).[7] Ordinary language philosophy is rooted in ordinary expressions offering meaning and definition to a given circumstance. Malcom (1964) concurs, "an ordinary expression is an expression which would be used to describe a certain sort of situation; and since it would be used to describe that sort of situation, it *does* describe that sort of situation" (p. 16). When examining meanings in research, ordinary language allows the meanings to stand on their own, or simply stated: what is, *is*. "Ordinary language analysis may be described as a post-modern research methodology since it holds that 'reality' need not be reduced to a formalized system of axiomatic truths" (Creery, 1991, p. 13).

Ordinary language thought does not contend that meaning is derived from the language itself but rather that meaning is pursued in the use of language. Movement in itself is a language (Moore & Yamamoto, 1988). Whether it is called body language (Fast, 1971), self-expression, non-verbal communication (Malandro & Barker, 1983), communication through movement (Mauldon, 1973, p. 30), bodily communication (Argyle, 1975), or dance (Laban, 1974), the suggestion that movement is a form of discourse is implied. Questioning what movement means demands the presence of language. Reciprocally, the act of movement communicates to the partaker or the observer. The language is embodied in the movement and movement is embodied in language. This brings forth a metaphoric mode where movement is viewed as language and language as movement. "Ordinary language analysis offers a natural avenue to explore the meaning of movement and at the same time healing the mind-body separation that has been so predominant" (Dr. Daiyo Sawada, Personal Communication, October, 1991). Ordinary language analysis does not assume that meaning is found in the language; it does accept that meaning can be uncovered not only by defining terms, but also by listening carefully to the language that is used during conversation.

> It allows for the clarification of 'something ordinary' while at the same time philosophically analyzing the moral implications that emerge within daily use of the concept. This is not to suggest that ordinary language analysis brings us a purified understanding of how meaning is embedded in language, but rather that the meaning is embedded in negotiation, guided by the possibilities inherent in language.
> (Creery, 1991, p. 20)

Language becomes a basis for understanding the search for meaning. In this inquiry, it is desirable to unveil how language enlightens action and how action enlightens language. van Manen (1986) offers a beautiful illustration of a childhood reflection as he describes this movement experience:

> I see a child skipping rope in the street, and I pause and smile. I see a youthful bounce, the commanding rhythm of a rope - and perhaps a memory. I recognize this rhyme. Times do not change. When the child stops, I still feel the

> snap against my feet. Regret fills me. I wish I could revisit my old school playground. But then I come to myself. My childhood place is thousands of kilometers away. It is not likely I would see it again as I knew it. I turn away from that child and resume my walk. I saw a child, a rope, a game. Sight and sound collaborated to make me feel the rope against my feet. Then I saw regret, nostalgia. Then I went on my way. (p. 16)

Ordinary language analysis allows the examination of how van Manen uses language to describe his experience, perhaps revealing the subjective meaning. Although he did not share a conversation with the child, at some level they participated in a cross cultural meaning, a shared experience. In questioning what made the moment intense, what brought on the homesickness, or what exactly produced this memory of skipping, what the respondent perceives to be the meaning of the movement in this particular situation is highlighted.

When an individual describes a movement experience there are meanings not only inherent in the language but in the movement as well. It is almost as though that moment is being relived. The following excerpt describes the experience of John Jerome (1980) reflecting on his childhood activity of throwing rocks at bottles. His memory of this bodily action is so precise, so descriptive, or as he infers, so magical.

> I am haunted by the moment when the rock I threw went precisely where I wanted it to go... I think I stumbled onto several of the sweet spots in the same throw, and the result was simply a coming together, a moment when what my *mind intended* was matched by what my *body accomplished.* A momentary *healing of the mind-body split...* It haunts me still because it was magic.
>
> (p. 23) (my italics)

The language used by Jerome is very much embedded in the meaning he is attempting to unravel, to comprehend. Ordinary language analysis allows the meanings to be examined without detracting from the inherent beauty of the language, without altering what is already in place.

> Ordinary language analysis assumes that the world of ordinary language use is both intersubjective and reflexive. Intersubjectivity results from the socio-cultural context in which all languaging and meaning-making occur. Each act of naming or move in the game is an expression of culturally-negotiated meaning. (Creery, 1991, p. 18)

Whereas a structural analytical approach may categorize meanings, dispersing them into separate parts, ordinary language analysis celebrates the total structure of language in a social environment. This avenue allows the conversational process to be central to the negotiated meanings offered by those engaged in the language.

The philosophy of movement is a complex and often misunderstood field in which there are many more queries than revealed answers. Ordinary language analysis is a way of addressing some of the perplexities which have confused educators for quite some time. The use of creative questions is instrumental in the search for meaning and, perhaps more importantly, in the attempt to understand the meaning. *Language* and *movement* are perhaps synonymous with *mind* and *body.* An ordinary language approach offers a sense of unity to this exploration.

Ordinary Language Analysis of Movement

The following excerpt is an example of the beginnings of an ordinary language analysis of movement. This sample is part of a conversational process participated in by the researcher and three colleagues during a pilot study conducted prior to this thesis research. The conversational process included identifying everyday appearances of the words move, movement, and moving. Some of the absurdities were explored and creative questions were formulated. Meanings were then highlighted within the various uses of the word. Lastly, the dictionary of Canadian English provided the origin and prescribed definitions of movement.

Ordinary Language Analysis - Movement

Everyday Grammatical Appearances

Physical
I can't move
move over
move it

Emotional
A moving performance
I was moved
I felt the earth move

Spiritual
Faith to move mountains
A moving experience

Political
political movement
civil rights movement
move to adjourn

Geographical
It's time for a move
I have to move
We've moved to a new house

Progressive
Moving up the ladder
Move on

Is it absurd to say?

...I can live without moving?
...movement is paralysis?
...movement is death?
...movement is dispensable?
...still point in a wheel?
..."half-way" to where I'm going?

Creative Questions

Can we live without moving?
What does movement mean?
Does meaning lie in the movement?
Are meaning and movement distinct or synonymous?
Is movement a language?
Is language a movement?
How does language move?
How does movement communicate?
Is it possible to dwell in movement? Home as a dwelling. Self as dwelling. Heart as dwelling.
Is there a stillness in all motion? How can we find it? Is it significant?
Can action exist without the presence of meaning or language, or does one presuppose the other?

Preliminary Meanings

Movement

to cause action
to join forces
to express
to edify
to activate
to dance
to be engaged
to overcome paralysis

Movement is the basis of all existence.
Movement is anything that requires action.

As a verb

to refrain from stillness
turning verbs into dwellings (to dwell)
to change residence
to exist
to have emotion
to keep in motion
to be active

As a noun

that which is being acted upon
state of action

as an adjective (moveable)

the cause of action
that which can be moved

Synonyms	Antonyms
action	paralysis
life	stillness
expression	stationary
emotion	frozen
motion	static

Origin

Dictionary of Canadian English

movement	n.	the act or fact of moving (action) (language)
mover	n.	a person or thing that moves origin of language
move	v.	exist; be active change the place or position of put or keep in motion cause to act

Nature of the Study

The interviews were conducted in an informal, conversational setting in small groups at the researcher's home. The setting included food and beverages in a cozy family room. A relaxed, social atmosphere was promoted in order to facilitate a higher level of ordinary language use.

Participants were asked to describe their movement experience as far back in their childhood as their memory allowed them and now in their teaching practice. Creative questions were adapted from the ordinary language analysis pursued in the pilot study. Their conceptions were related to each other as the researcher listened and posed new questions. Conversations were audio-taped and later transcribed for analysis. The data were studied for meanings of movement and how language was used to identify or arrive at the perceived meaning.

Participants

The participants in this study consisted of six practising educators from various backgrounds. Each participant was assured anonymity and was informed they were free to withdraw from the study at anytime. The participants were all articulate and highly educated. The selection process was not random, the educators were chosen on the basis of their background and willingness to participate voluntarily in the study. One educator from each of the following backgrounds was included in the study:

An elementary physical education specialist.

An elementary school generalist with a focus on movement education.

An elementary school generalist with a focus other than movement education.

An elementary school generalist with comparatively less experience in movement education.

An educator of pre-service teachers in the movement education field.

An educator of pre-service teachers in a field other than movement education.

The broad range of backgrounds was purposely selected in order to have representation of varied experiences, training, and philosophies.

The participants were contacted prior to the study to arrange and schedule appropriate times for the discussions. Several potential participants chose not to participate in the study due to limited interest in movement education and/or availability. Further educators were contacted until six willing participants were obtained. As can be seen, the method of sampling does curtail the scope of meanings available in the sample.

One participant withdrew from the study due to a family emergency. Another participant, (Chet), was contacted and joined the study partway through.

Biographical Synopses

The information in the following synopses of the professional backgrounds of those involved in the discussions was provided by the participants themselves.

Anne

Anne took part in ballet as a young child. However, she had little interest in other formal physical activities.

Anne has a bachelor of education in reading and educational psychology, a Masters of Education in language arts, and a Doctorate of Philosophy in language arts and social studies. She took the required physical education course as part of her training which did not include a curriculum and instruction course.

In over twenty years of teaching experience she has worked as an elementary generalist, a project teacher in curriculum development, a consultant in social studies and language arts, and a supervisor for consulting services. She is currently an assistant professor in the language arts department of elementary education at a Canadian University.

Charles

Charles has participated in several athletic activities. He has competed in karate, tennis, racquetball, and football.

Charles has a diverse educational background. He has a Bachelor of Arts degree in political science and drama. Charles worked in a bank and with juvenile delinquents before obtaining a P.D./A.D. as an elementary generalist. He has nearly completed a Master of Arts degree in administration. In all of his post-secondary training he has not taken any physical education courses.

Charles has taught as a generalist in grades two through six with some additional physical education classes. His current assignment is as a physical education specialist for grades Kindergarten through six.

Chet

Chet had an extensive background in athletics as a child. He played many sports including, hockey, football, baseball, and soccer.

Chet has a Bachelor of Education degree in Movement Education, a Graduate Diploma in Educational Administration, and a Master of Education degree in elementary movement. He is currently working on a doctorate in Educational Leadership.

Chet has been involved in curriculum development in the areas of ringette and track and field. He has been a classroom teacher for fifteen years, previously taught movement education at the post-secondary level, and is currently working as a generalist and Academic Challenge teacher.

Lynn

Lynn participated in gymnastics as a child but not in organized sports.

Her post-secondary training consists of an Early Childhood diploma and a Bachelor of Education degree. She took two half courses in movement education as part of her degree program.

Lynn is a parent of two children. She began teaching in a nursery school before obtaining her degree. She has been teaching at the Kindergarten level for three years.

Pat

Pat highlights her love for dance as a child. She has a Bachelor of Arts degree in English and Psychology and a Bachelor of Education degree at the elementary level. Her training included one full course in physical education.

Pat has been teaching for twenty years at the elementary level. She has had extensive experiences as a resource and special needs teacher, and is highly skilled in the area of language arts. She has taught physical education for many years as an elementary generalist and integrates movement with language arts and music. She currently teaches physical education on a daily basis to her class of grade two and three students.

Sue

Sue had extensive experience dancing as a child. She began her teacher training in England where she received a Certificate in Education. She received Bachelor of Education and Master of Arts degrees from a Canadian University. Sue is a certified member of the Laban Guild of Movement Studies.

In the past twenty-two years, Sue has worked as a specialist teacher of dance, an elementary school generalist, an elementary school principal, and a university professor of movement education and dance.

Data Collection

Conversational Process

The conversations were designed to be as informal and natural as possible. They took place in groups of two or three participants and the researcher. The participants met once in a group of related backgrounds and once in an integrated arrangement. This was due in part to reveal if there were any relevant features in the language of educators from a movement background compared to those from other disciplines.

The researcher did not participate in the conversational process, acting only as a facilitator of dialogue by posing questions and, very rarely, clarifying the purpose of the inquiry. The researcher was not part of the negotiating process but took on the role of a careful listener.

Conversational Analysis

The sessions were audio-taped and transcribed by the researcher. The data were then taken back to the participants for clarification and in some cases expansion. The purpose of this was not to alter the meaning but to uncloud any potential misinterpretations and promote understanding. The participants highlighted what they thought to be the most pertinent meanings and were free to withdraw any excerpts from the analysis if they so desired.

The data were then examined and the emergent themes were arranged accordingly. They were studied as to how the respondents used language in the meaning making process. The meanings were then compiled and elaborated.

The results, although not completely, were partially shaped by the questions posed by the researcher. These questions were adapted from the creative questions arrived at in the pilot study (see p. 43). The key questions asked of the participants were:

> Reflect on: an early childhood experience in movement;
> a teaching experience in movement education.
>
> Is movement part of education? What are the possibilities of movement in education?

Can you think without moving? Can you move without thinking?

What is the relationship of movement and language?

What would it be like if you couldn't move?

What is movement?

What is the relationship of mind and body?

Can mind and body be separated? What would the mind be like without the body?

How is the mind/body issue treated in education?

Share a personal experience of mind/body relevance.

The conversations frequently went where the participants took them and often they would stop and ask, "What was the question?" Even though the members of the group admitted that these explorations were not their usual conversational topics, a sense of interest in the issues at hand was evident.

Each participant had a particular point s/he wanted to stress, a dilemma s/he wanted to highlight. These main issues that the participants expressed emerged as the themes by which the resultant data are organized.

Chapter Five

THE CONVERSATIONS

As the data were studied for language use and meanings, six contextual themes emerged. These were: lived experience and movement meanings; meritorious movement meanings; cultural movement meanings; movement as the natural mode; movement as expression; and movement in holisitic education.

The themes provide the context in which the meanings were explored. These resulted partly from the creative questions which guided the study but also from the experiential meanings given by the participants. For instance, the concept of culture was not introduced in the key questions, yet it emerged as one of the prevalent themes.

Excerpts of the conversations are presented as they occurred in the negotiating process. **Bolding** is used to emphasize descriptions of the movement experience as well as the significant meanings highlighted by the participants.

Lived Experience and Movement Meanings

The relationship of the mind and body was discussed by Charles and Sue. Although they both work in the area of movement education, their experiences were very different. The conversation was one of constant negotiation and personal experiences of movement and action were frequently related to. Charles described the relationship of the mind and body as he referred to his experience of playing tennis.

> *Something I know I do is when I serve a tennis ball, for a long a time I didn't look at the ball... I was getting some sort of mental-image in my mind. I must have been getting some sort of image so I could hit the ball and anticipate where it was going to be. (Charles)*

As the conversation progressed it took on a different dimension to the mind/body relationship. They discussed not only mind body unity, but also mind/body separation. Sue approached the dilemma of dualism very cautiously.

> *I think they certainly can be separate... I think in concept you can separate the mind from the body... In a conceptual analysis or an intellectual conversation you may*

> *be able to separate mind from body. When it comes down to a practical situation, it may be impossible. There seems to be a lot of polarity in what I'm saying... It's a sort of thing that is difficult to describe... There seems to be another* ***part of us that takes over where the mind has to leave off.*** *A great athlete, for example, combines the intellectual with the physical. (Sue)*

She continued to clarify her thoughts as she described her personal experience of movement.

> *I often think* ***I 'feel' with my body.*** *By consciously* ***feeling an action*** *(knowing how it feels in my body), I can* ***execute the action more accurately.*** *I can think about something for a long, long time and I may or may not act but once I feel something in my body it will more likely* ***make me act.*** *(Sue)*

The conversation between Anne and Sue was filled with references to research and their observations and experiences over the years. They began by reflecting on personal movement experiences of their childhood. Anne referred to her childhood physical education experience in the following excerpt.

> *The first things I think about are negative... If I think about* ***phys. ed. in school, I always hated it.*** *It was right from the time I can remember, very early, I didn't like it. I always got* ***picked last for baseball...*** *I took ballet lessons, I did like that. I wanted to be a ballerina,* ***I didn't want to practice*** *though, I* ***just wanted to be one.*** *Actually the most pleasurable things I remember were my own things like* ***walking...*** *and* ***riding my bike.*** *Formal experiences other than ballet at school were* ***awkward,*** *bad news... Handwriting, art, and phys. ed. were always the lowest marks on my report card. I liked to* ***do things well*** *and they just seemed to be things that I didn't do as well... I didn't like the activity, I didn't like the things we did... I just* ***don't have any good remembrances about school phys. ed...*** *I didn't care for the physical activity we were engaged in, so I do remember it. (Anne)*

Sue's childhood experience differed from Anne's. She spent most of her phys. ed. time outside, being involved in track and field. She shared, "*I always had a longing to do more* ***expressive things; ballet*** *or a* ***form of dance*** *or a tap dance... I didn't do that until I was much older" (Sue).* Yet she added, "*If someone asked me just to recollect on childhood memories I probably wouldn't highlight my phys. ed. experience" (Sue).*

Chet and Pat's discourse was one of shared experiences. They have very diverse backgrounds and experiences yet in conversation they met at a level of relating to each others' encounters. Chet identified his perception of the movement program when he was young.

> *Basically I can just remember phys. ed. being a play period, a fun period... That idea of one ball in the gym certainly existed in those days... To say that I got a good strong movement program as a youngster would be a fallacy. (Chet)*

Pat stated that her memories of movement in school as a child were limited since there was no gymnasium at her school. She highlighted an activity that was done primarily outside of school as her most pleasurable movement memory.

I loved running, I ran with my brothers. My brother Ken is big like you Chet, tall guy, very athletic... I used to run with Ken, we were very good runners when we were young and that's what I remember the most... I liked that the best. (Pat)

The reflections of Pat seemed to spark the memories of Chet as he immediately related to her experience.

> *It's interesting that you should say that because running would certainly be something that I would remember as well. Running and I'd also say climbing because as a youngster we always loved to go as kids to the forest areas outside the suburb areas of Toronto. There were a lot of forests and we used to just love, as kids, to climb the trees, it's a very natural kind of movement... The other thing that I remember quite a bit in terms of the movement is cycling. The idea that as kids you had your own bike and you could go your own distances. Bicycling was certainly something that we did as a movement. It was a good feeling because you used to like the sensation of the speed, the air blowing in your face and the idea that we were quite free when we were on our bikes. (Chet)*

Chet was asked to describe what he meant by the word free. After some thought he responded.

> *I think the idea free represents that as you're going somewhere you're not being controlled, your destiny is not being controlled, you can go where you want to go. I think whether it's riding a bike or climbing trees, there's similarities there in terms of freedom. Freedom in*

> *the the fact that you can* ***go a different direction****, you can* ***turn,*** *you can* ***gain speed,*** *you can* ***gain momentum****... there was sort of a sensation of* ***exhilaration in terms of speed,*** *in terms of movement... I think we were infatuated as much with the idea that we were* ***free to move*** *as with the fact that also we could* ***move quite quickly.*** (Chet)

Here freedom is seen as an element of movement and perhaps can be linked to why children have such an intense love for movement.

Meritorious Movement Meanings

Anne, in her discourse with Sue, brought the conversation to a practical level as she shared her experiences with educators and her observations of what transpires in the schools. Speaking of movement she insisted:

> *It's way down on the list of priorities, in fact I think* ***most elementary teachers don't like to teach phys ed.*** *and they will try* ***to get out of it*** *if they can. It's certainly not considered one of the three R's in terms of what kids have to know. When they come into school it's; we have to teach*

> *them how to read and write. I don't think there's the value on it, nearly the value that there is on the core subject areas... If I could do something, that's where I would do it, is starting to look at* ***how do we value movement.*** *(Anne)*

Chet and Pat discussed the value of movement in the schools quite extensively. They identified several issues pertinent to the need for recognition of the benefits of movement. Their discourse was one of mutual support, echoing and agreeing with each other's responses. Pat highlighted the necessity of movement in education.

> *It's very important, very, very important. I think that without movement you wouldn't have any education. It's so deeply set as part and parcel with education. Movement is involved in every subject area that you have and it seems strange that you would isolate it and call it phys. ed. (Pat)*

Chet was in agreement with Pat's stance on the importance of physical education, however, he pointed out that her viewpoint is not generally the case in schools. He suggested that in order for the neglectful attitude towards movement in education to improve there would have to be a change in philosophy.

> *The a basic thing I think if we're going to go anywhere with a movement education approach is there has to be a* ***different change in philosophy****... By philosophy, I'm talking about Alberta Education. Those are the people who govern the education system and they are going to have to be approached, they are going to have to* ***recognize the value of movement education for children.*** *(Chet)*

As Chet and Pat proceeded with their philosophical approach to the state of movement education in the schools, they repeatedly referred to the value of movement. Pat shared:

> *Well as Chet said before it depends on the* ***philosophy of the principal first of all*** *and what type of* ***philosophy is within the school****. Is it a school that is* ***open to learning through movement?*** *Is that important to he or she?... If it is then it is going to be right throughout the school... the kind of* ***philosophy the teachers have.*** *As far as I'm concerned* ***movement is a priority.*** *I have seen what it can do and without it what happens. So I think through your experience of many, many years of teaching*

> *that **movement becomes more highly valued as your years go by.** It's very, very important in the young grades, extremely important... That has to be a **daily occurrence** and it's **not just in the gym.** (Pat)*

Reflecting on her personal teaching perspective, Pat added:

> *You just **do better academically when you have more movement.** That's why our principal brought daily phys. ed. into our school. She found out the kids were far better behaved in terms of cutting down the aggression on one another... plus the children were able to perform far better when they had daily phys. ed.... I think teachers have to wake up and realize that movement is not phys. ed. **movement is the life of these children** and thus it has to be a **daily part, all day, not just for thirty minutes.** (Pat)*

Relating to Pat's position Chet offered his perspective on the movement dilemma.

> *Movement education needs to be presented to Alberta Education and the fact that what we want to develop is lifelong for our students. And educate them that movement*

> *not only stops at the elementary, it's a* ***whole lifelong expression****... What we want to do is provide opportunities for our children that will extend into their adult life... If you don't provide those opportunities, I really feel we're* ***seriously limiting the education of our children****... We have to give our kids an* ***opportunity to express themselves,*** *we have to provide the enrichment for them... It has to become contagious and people have to want to do it. They have to buy into it. (Chet)*

Pat then shared her thoughts on the condition of the philosophy in the system she's teaching in.

> *We don't have a* ***firm philosophy of movement*** *in our system. I remember when we had a consultant come out, well he was so easy to work with... He worked with us one on one and he went through our phys. ed. program and he helped us develop movement programs. That was great. But you can't get these people anymore it's difficult to have them come out and help you out. That's because we don't have the* ***emphasis on the movement*** *that we should have. (Pat)*

Anne, Lynn, and Pat focussed on the same issue. It was intriguing how educators from distinctly different disciplines emphasized the same dilemmas in identifying the schooling requirements of children.

> ***Movement is there first.*** *I mean kids when they're born they're immersed in an environment that has language and so on but* ***what they're able to do first is move...*** *It's through that kind of movement that they form those initial relationships with people. (Anne)*

Reflecting on Anne's suggestion, Pat pointed to what she thought was a vital aspect of the movement dilemma.

> *Sometimes* ***we forget about how much we need the movement*** *and then we forget the* ***children need it even more*** *so than we do. We tend to concentrate on movement as our recess time and lunchtime break. And then it's: on task, in seat, be quiet. (Pat)*

Anne reinforced Pat's thoughts and explored the issue of how learning is defined.

> *If we* ***defined learning as something different****, like if we really had that* ***physical component*** *to it, it would have big implications for all kinds of things...the size of classrooms, the kind of materials we use... There's those broader issues... that is a* ***critical aspect of learning...*** *the physical engagement of the body and all the implications of whatever that might mean... I don't think that's how we define learning now.* ***Learning is defined as a mental activity.*** *(Anne)*

Lynn then offered several of her experiences as an early childhood teacher. As Anne related to these, she shared her view on the emphasis of the development of the whole child in that area.

> *I think there's a lot more recognition in early childhood, of play, and* ***part of play is movement****, and the importance of that to learning. But then it seems as soon as you're out of kindergarten, that's not important anymore... That doesn't make any sense. (Anne)*

The division of the fundamental aspects of learning is completely illogical as suggested by Anne. Education apparently is dwelling in a place of inconsistent goals and philosophies.

Towards the end of their conversation Charles and Lynn began to negotiate the value of movement in education. As he reflected on the place of movement in education, Charles stated:

> *It's just not a priority. I guess philosophically I do kind of wonder, contrary to all the things about lifestyle and fitness, I wonder if it should be a priority. Given the choice between a physically fit population and a capable intelligent population that knows how to learn I know which one I would probably pick... people that know how to learn and do things and all that. (Charles)*

Lynn immediately responded with, "*I think that they go hand in hand. By increasing the physical fitness you're going to be a better learner*" *(Lynn).* After some thought and reflection on the words of Lynn, Charles replied, "*Yeah, I guess that's true*". It was most interesting how Lynn - an educator with little experience in physical education - was highly persuasive in the importance of movement education. Her frustration with its neglect became evident as she attempted to convince Charles - a physical education specialist - that movement is just as important as any other subject area. She insisted, "*it needs to be more of a priority than just saying, well phys. ed. isn't as important as reading and writing and math*" *(Lynn).*

Cultural Movement Meanings

In his conversation with Sue, Charles stated that part of the difficulty around the mind/body issue is that not a whole lot of time is spent dwelling on it.

> *I don't think a lot of society thinks about this. Most people are spending their time trying to survive. (Charles)*

Charles eluded to the idea that society as a whole does not spend a whole lot of time reflecting on life issues so the whole mind/body relationship becomes lost, unimportant, taken-for-granted.

> ***People don't talk about movement.*** *It's not a word frequently used in their vocabulary. (Charles)*

> *Not in our culture.* ***In different cultures it has a different meaning.*** *(Sue)*

Sue made it clear that issues of mind/body are cultural and the meanings given to movement have a direct societal relationship.

In her conversation with Anne, Sue suggested that the mind/body dilemma is not only a schooling issue but a cultural and societal problem as well.

> ***Children don't play any more,*** *the whole business with the video games and the t.v. where children just become so absorbed and become so mesmerized that it's like they have forgotten how to play. Yet I think they still seek and desire that... When they're young* ***the first thing they do is move*** *and absorb the environment. But then we give them things, and take away their natural environment. From the moment we start giving them things it's as though we reduce their potential from* ***exploring movement*** *at a pure level, at a more* ***natural level.*** *(Sue)*

She also stated that the adult population is part of the misconceptions surrounding movement and fitness in this culture.

> *We sometimes do something because we think we should do it... To do* ***physical activity,*** *to get a real joy or lifestyle out of it without an addiction, I think is really hard for most people.* ***It doesn't seem to be part of our lives, it doesn't seem to be part of our culture.*** *Ideally one hopes that through the research we'll move more towards*

> *children being exposed to a* ***whole variety of movement activities*** *rather than just the core or military ones. (Sue)*

Anne echoed Sue's perspective on culturally based meanings and identified some of the factors contributing to this societal condition.

> *Part of what is fascinating about our culture too is that* ***movement,*** *I don't think, is* ***valued as an intrinsic part of life*** *... It's the athlete. We pay the hockey players and the baseball players... It's almost as if the* ***ordinary person*** *can't be physically fit or can't just have* ***movement as part of their daily existence...*** *It's all* ***separated*** *from everyday existence and what movement can mean to that. It's become sports... that finely honed athletic skill has become something that lots of people aspire to, and certain people in our culture reach that, but there has to be something else that can be* ***meaningful*** *as far as* ***movement to everybody,*** *because* ***it's part of all of our lives.*** *(Anne)*

Sue emphasized cultural influence again when she spoke of the importance of movement in education.

> *I think we should definitely educate movement. I'm not exactly sure how you do that. I think it is a cultural issue... So that I think more in our culture the value is different, it's more on the physiology of movement rather than the* ***artistic aesthetic value of movement.*** *(Sue)*

Anne related to Sue's viewpoint and contributed:

> *I think in our society... particularly with respect to schooling ... it's a question of* ***what we place value on...*** *We seem to emphasize things like learning to read and learning to write... That, I think that is quite cultural. (Anne)*

Pat, Anne, and Lynn were asked what movement *is* at one point in their discussion. Pat offered:

> *I guess just* ***letting your body go free.*** *Your* ***mind says*** *go and your* ***body says*** *ok and off you go. Gallivanting and* ***leaping*** *and* ***jumping*** *and whatever you want to do. You don't see that much anymore, not like when we were kids...We didn't have the amount of money that society has now and all the items that keep children inside.* ***Movement***

> *seems so restricted today as it was when we were young. We lived outdoors. (Pat)*

The societal stance on movement has become one where the adult population is more aware of the benefits of movement but the children are being left in front of the television. Anne approached this dilemma again by exploring how movement is valued in this culture.

> *I think we first of all have to recognize that it's important. ...I don't think that we really do that much. You know we talk about active learning but I think we need to talk about what that means... Active involvement... means more than just engaging the mind... there's the physical aspect to that... I think part of it is cultural, it's the way we as a society view things. (Anne)*

Movement as the Natural Mode

Lynn and Charles touched on the topic of natural movement in their discussion. Lynn reflected on her personal classroom experience.

> *I have kids in my class who are in so* ***many structured activities*** *now they don't have any time to really explore on their own. Some children are in dance one night and skating another night and on it goes... hockey twice a week and swimming the next night.* ***Their lives are so structured*** *by the time they fit all this stuff in* ***they don't have time to go out and play...*** *they don't have the chance* ***to explore.*** *(Lynn)*

Charles identified with Lynn's perspective but explained it, in his experience, as simply the way things are.

> *I wonder too if there isn't something, the whole thing about younger kids or the physical activity of some sort is supposed to be fairly* ***natural*** *and you don't want to get them into* ***structured situations too early.*** *But there seems to come a point where the kids become much too competitive... Even at my school where I don't emphasize the games and the competition that much, you don't see the kids just outside* ***kicking a soccer ball*** *around or* ***playing catch,*** *they really seem to... want to get into a* ***structured kind of game*** *kind of situation. (Charles)*

Anne and Sue were asked to reflect on what movement means. Sue's thoughts on the meaning of movement were of an organic nature, she thought in broad terms.

> *I think of movement, movement around us, in our lives, or any form; movement in nature, movement in art. Movement seems to suggest living and ongoingness of a rather organic nature. When movement ceases you could associate that with death. I guess the final moment that our hearts stop the movement ceases in our body, so them there's death. That's one level that I think of when I think of movement. Movement's really sort of an all encompassing word. (Sue)*

Anne immediately responded with, "*that's interesting what you say about the difference between something that's alive and something that's dead is movement. I hadn't thought about that. It's fascinating" (Anne).* This led Sue to share her personal experience with death and movement which shaped her views and caused her to see movement in that light. The conversation allowed for negotiation of their verbal thoughts as well as the meanings they were giving to words in their cultural framework.

As Anne and Sue reflected on the meaning of movement in education, they made several references to what is *natural* for children and how that is being handled in schools. Anne repeatedly returned to the importance of allowing children to progress naturally.

> *It's just a whole different kind of environment that we create when we allow children to progress* ***'naturally'****, and I use that word in quotation marks because,* ***naturally doesn't mean that you don't do anything,*** *it means that we facilitate the environment in a certain way. (Anne)*

Sue as well reflected on the skill teaching process and had some thoughts to share on the purpose of such a priority for young children.

> *I suppose that pointed out the extreme of children doing these skills, they won't learn everything by osmosis,* ***they won't learn everything in a free and easy environment,*** *but they'll certainly* ***go a long way****. You can bring in the skills when they're ready at different developmental points. That's not to say that you don't have to teach skills... I often think that* ***children, in the area of movement in the widest sense of teaching, are***

> ***really pushed into skill learning too early...*** *It seems that we do way too much judging at an early age. (Sue)*

Anne identified this as a dilemma revolving around how learning is defined.

> *Think about our traditional view of learning. Learning has been seen as a single, solitary, very quiet, not an activity that involves movement. So you see kids in their own desks and the expectations that when you learn you sit quietly in your desk.* ***Moving is the natural mode...*** *Especially for little kids and yet we have brought them in to grade one and defined learning as an activity that essentially does not involve movement...* ***We've defined learning as exclusive of movement essentially.*** *(Anne)*

Apparently, the meaning of learning is just as confused as the meanings of movement in education.

Movement as Expression

Sue and Anne began to negotiate what movement *is*. After some thought Anne offered, "*It's* ***expression.*** *Some type of* *expression. I think that's probably why I enjoyed* ***ballet****, it was outside of school, and I wasn't getting a grade on it, and it was the chance to be* ***personally accepted.****"* During the conversation, Anne kept returning to her stance on the relationship of movement and language.

> *I think that* ***movement*** *is* ***another form of expression*** *and it's one that in our culture that we're not nearly as skillfully using as, say language. It adds another dimension to our thinking and to our ability to* ***express ourselves*** *and so on. So there's that aspect of the symbol system that I don't think we're utilizing it... We don't see it* ***connected*** *to some of the other aspects of what we do and who we are and so there's* ***less value****... If you look at all the different symbol systems that we have that help us to express ourselves,* ***language*** *is one of them, but* ***movement*** *is another one. So when you* ***put the two together*** *it's just enhancement of each, an* ***enhancement of our understanding of the world.*** *(Anne)*

During his conversation with Pat, Chet had a similar explanation for the meaning of movement.

> *I see **movement as expression...** When you look at movement as an expression, children are allowed to, or whoever is moving, are **allowed to move** the ways they want to move and they're able to **create their own kinds of expression.** And that's why I think that certainly whether it's **gymnastics** or **dance,** that movement principle certainly applies strong in that area because there's a lot of **creative thinking** that can come out through the expression. (Chet)*

Pat echoed Chet's thoughts and shared her experience in relation to pedagogy and her observations of students.

> *We spend a lot of time teaching children how to think, thinking does not come **naturally,** you have to be taught different skills for your thinking and I think you also have to learn the skills for movement and then, as you say Chet ... you can start **expressing yourself through your movement.** If you have the basis, a comfortable basis for it, then you'll come out of your shell if that's the type of person you are you'll be able to **express yourself without any word.** (Pat)*

Chet also shared his teaching experience and some of the occurrences in the development of a strong movement program.

> *There's a real attitude that's developed now towards the gymnastics and movement in particular, and it's not so much that the kids* ***think that they're moving*** *but the fact that they're just able to come and* ***feel free to express themselves...*** *Yet the whole philosophy of movement education is the* ***freedom of expression...*** *If you have a good movement background then you can start to provide opportunities for children to* ***create and express themselves...*** *When you do that then you're allowing again the* ***development of the whole child*** *because then they're to again feel much freer. Whereas, when we put restrictions on them, the boundaries... (I'm not saying I'm totally against skills because skills lend themselves in some subject areas it's very applicable but in many cases they don't)...* ***Movement allows for that freedom of expression,*** *that growth... If you look at the* ***whole curriculum*** *in retrospect... movement can become very significant in terms of the way you even perform some of the activities in the classroom. (Chet)*

The relationship of movement and language surfaced in the conversation of Anne, Lynn, and Pat as well. Anne suggested that movement and language are coexistent.

> *Well just even with how a baby learns* ***language...*** *There's so much* ***movement associated*** *with that. (Anne)*

In agreement with Anne, Lynn focussed on the progress of the special needs children in her classroom. Speaking of the development of the students she offered:

> *...In particular in how strong their* ***language has developed through their movement*** *and hands on experience... I guess that came right back to the forefront of why I was doing the things I do. (Lynn)*

Anne reinforced her stance on the issue, as she summarized:

> *Maybe it's partly because I'm in the area of language so I'm focussing on language all the time. Although I'm very aware that physical* ***movement is another way of expressing meaning*** *on a broader level but I sure don't think about it very much... Just like* ***language is part of everything we do, movement is part of everything we do.*** *(Anne)*

Movement in Holistic Education

Sue's description of the mind/body relationship was on an intellectual level. She related to situations but not a specific situation. Her thoughts reflected an overview of her holistic experience.

> *The relationship is probably one of interdependence... I don't know if you can completely separate mind from body. Of course at times you* ***tend to think more with your heart*** *rather than* ***your head.*** *There's times when situations will present themselves for which you tend to think in a more affective or subjective way and then other times a more objective analysis is required. For me balance is important. Trying to* ***balance the mind the with body.*** *I tend to approach my professional work and life tasks in a* ***holistic*** *manner. (Sue)*

Sue spoke of a holistic unity of the mind and body. Charles, however, often referred to the relationship of the body and mind as, one overcoming the other. The mind conquers the situation so the body is able to achieve what the mind wants it to do. He illustrated his viewpoint as he related to Olympic athletes.

> *I watched Elvis Stoyko figure skating at the Olympics. Everybody else, under the pressure, was falling and jamming out of their jumps but he was able to keep his* ***focus*** *and* ***skated really well.*** *I think the mind has to enter that a lot. There's things in sports where if the athlete is not focussed he is unable to perform what he needs to be doing. For whatever reason the* ***mind really overcomes the body.*** *(Charles)*

When the mind/body relationship in education was discussed on a more practical level, Charles was not certain that it even applied to what he does in teaching.

> *The* ***mind verses body*** *is a very interesting thing to me but I* ***don't apply*** *it to what I do in teaching... Sometimes the phys. ed. is, "How am I going to get 30 kids to sit* ***quietly*** *and not knock each other out" and "How am I going to get this stuff handed out?" (Charles)*

Through further reflection and discourse Charles was able to identify the mind/body relationship in the learning environment. He referred to them as the physical aspects of learning.

> *Well that's the good thing about phys. ed. is you can tend to, if you believe in the different learning styles... address a lot*

> *in phys. ed., as opposed to reading, where... it's hard for the kid to* ***touch*** *the long o vowel sound. In phys. ed. you can work with the kids and the ones that need to hear, need to see it, the ones that* ***need to do it,*** *and you can address all those areas. (Charles)*

Charles viewed physical education as an avenue in which many facets of learning occurred. However, he wasn't certain how this multi-faceted approach could be integrated. He did refer to a connectedness when he ran, "*I can think of times* ***when I ran*** *and after a while sometimes* ***I feel a certain cognitiveness.***" Yet, when speaking of other athletes he suggested, "*their mind must be overcoming what their body is doing*" and used analogies to describe what he meant.

> *Maybe when we're teaching something we kind of come and go out of the sort of feeling* ***holistic...*** *then you go back to the more* ***intellectual-mechanical*** *thing. (Charles)*

Sue, on the other hand, understood that learning and the knowledge that occurs has an interdependency, not necessarily integrated, but not independent either.

> *It seems that a number of things have to occur... It seems that there's lots of different knowledges that have to take place.* ***The knowledge about... the action,*** *the knowledge about practice, the knowledge about meta-cognitive or the feeling aspect. (Sue)*

She also identified the difficulty in making this mind/body connection in the world of pedagogy.

> *I'm always amazed at how abstractly I teach children even though sometimes I think I'm not being abstract. I know in my dealings with students, it's very difficult for them to think divergently.* ***We're all trained in an adult world*** *and it's genuinely hard for many educators to present conceptual material and new concepts in a creative, imaginative way. (Sue)*

The thoughts of Charles and Sue, as outlined in their conversation, centered around dualistic and holistic ventures. Each of their points of view suggested distinct purposes for physical education. Sue saw movement education as an integral part of holistic education, whereas, Charles viewed the purpose of movement education as dealing with the physical aspects of learning which may or may not effect learning in a cognitive or holistic sense. The movement meanings remained unclear. However. Sue attempted to capture movement in it's totality.

> *The word 'movement' is very descriptive. It's a generic term. If you step aside from the whole world of physical activity there's movement in the universe, movement of the stars, the movement of flowers the* ***movement of nature,*** *the movement of the world. It forces you to think in broad terms but then you need to be specific as well. It's like the generic heading allows you to think in broad terms and then should necessitate that you then specify and start categorizing specific meaning.* ***It's a difficult term to define.*** *(Sue)*

Anne and Sue dealt with the same issue on a different level. They made frequent references to research and what studies have shown, as well as classroom realities.

> *As far as the role of movement in relation to learning... I don't think we've even started to explore that.. The theorists talk about the* ***integration of the cognitive, affective, and the psychomotor*** *but... we've done very little with it. (Anne)*

Taking Anne's comments to heart, Sue agreed that was the prevalent condition in the schools.

> *We have right in the program of studies about integration of the cognitive area the physical and yet nobody does it. I mean very few people do it anyway. And it's not because they don't want to do it... I think that many sincere teachers really think... that they're not learning if they're not (demonstrates sitting upright with hands in lap) and in some ways* ***that's only one aspect of learning.*** *(Sue)*

As the conversation continued, it pointed more clearly to the aspects of a holistic education. Anne reinforced Sue's observations of the lack of integrated learning in the schools.

> *Well I think that's generally the sight and we really still separate... action and cognition and affect... That's western culture, whereas, I think some of the eastern cultures are* ***much*** *more in tune... to the* ***relationship between the mind and body...*** *We're seeing phys. ed. as related to the body but not related to... the mental activity that goes on... I think we have such a* ***mind-set about the separation of physical, mental, and emotional*** *that it's very hard. I*

> *think you have to make a real conscious effort to start to say you're going to be able to do things differently. (Anne)*

As Lynn and Charles spoke to this issue, they made reference to the many roadblocks teachers are faced with on a practical level. Lynn stated:

> *We have so many kids at our school, getting gym it's just not available, and hallways are full of teaching assistants working with kids who need special help. We can't use the hallway because you would be disturbing all of that. The classroom space we have, the design is really neat to look at, but **not practical for movement in the classroom.** (Lynn)*

Charles highlighted the diversity and lack of continuity of instruction in physical education as one of the dilemmas.

> *I guess it does get into the whole quality... there's some people who take their kids to phys. ed. and their idea of phys. ed. is you **play dodge ball for a half hour**... I guess it's nice that they're getting the phys. ed. but... they're not working on the fitness thing. It sort of **disadvantages a***

> *lot of the kids who aren't that good at games. They don't get all the kids involved... and the kids start thinking phys. ed. is where you go and play dodge ball... There's so many other things involved in children learning and participating in phys. ed. (Charles)*

Lynn responded to the comments of Charles and focussed on the neglect of well thought out movement programs.

> *It's too bad... if you think about it the people who are physically active become more mentally alert... When I haven't been doing anything physical, my whole being feels kind of squished down and not really on top of things. So I would like to see our kids have the opportunity to do physical activity of some sort everyday. (Lynn)*

She added that the neglect has had some direct connotations for children. "*At our school it's been a real hot topic of discussion because of a lot of kids who are not physically fit*" (Lynn). Charles then reflected on his experience with children.

> *...Young kids learn more about their environment when they're able to start walking around because they can go feel and grab and touch things. And I wonder with some*

> *of these special ed. kids, "Is there a more **direct relationship** between what they're doing **physically** and what's going on in their **brain**?" (Charles)*

Lynn and Charles were asked what the meaning of movement was. After some thought Lynn offered her understanding of the meaning of movement in education.

> *I think when I first encountered **the term movement education** at university it reminded me very much of the **dance** instruction I had taken. But as a teacher when I look at phys. ed. time, I look at it as time for **physical fitness** and to give children the opportunity to **learn skills** that will enable them to become **physically fit.** (Lynn)*

Lynn, Pat, and Anne disclosed similar meanings in their discussion. The need for a holistic approach and the diminishment of the system of hierarchy was expressed. Reflecting on the mind/body issue in education, Anne shared:

> *They're very much connected but **you can't separate the two and I think we do.** When you talk about **mind/body** it's really **two pieces of one thing**....I think*

> *movement needs to be more **recognized as part of learning** and not so separated out... **Movement** is very much a part of who we are as human beings and how we **think** and **learn**. So I think that there needs to be more recognition of that, just within generally how we view learning, and of how we account for that during all of the school day. (Anne)*

Lynn related to her own personal classroom experience when she discussed the mind/body element in learning.

> *If I'm teaching words like on, under, over, I want them to read the words and understand the words and use the words in sentences, they have to have an **experience in a physical way**. Or give them something physical to **touch** before they can use them. For them there's a **real connection between physical and the mind**. (Lynn)*

Reflecting on Lynn's words Anne offered:

> *The ability to move helps us to **go out into the world** and then the language helps us to work with that, to label it, to understand it, and so on. But I think that's a neat example with your kids because I think that is how it is but we take*

> *that for granted too because the two are so* ***integrated.*** *Even when we* ***talk*** *just look how much we* ***move.*** *(Anne)*

Pat identified the lack of teacher training to be a contributing factor to the lack of a holistic approach to education.

> *You're always taught about the needs of the children and how to fulfill these needs individually, never as a unique component, as one, and they should have* ***never been divided*** *in the first place. They could have been named, these are the needs, but they are* ***one need together...*** *No* ***more hierarchy... you can't separate them...*** *We have always been taught the separated components and how to deal with these and then when it comes to putting them all together and* ***dealing with that whole child,*** *all the needs, you really have not had the skills to do it... It's too bad I hadn't had this many years ago about the* ***importance of movement*** *and the* ***movement/mind combination... It's almost as if it should be a whole course taught to the students coming into education.*** *(Pat)*

Pat's suggestion is so logical yet it is most often overlooked in teacher training programs.

Anne added more of her thoughts on the issue at hand:

> *People say we don't use very much the capacity of our mind to its fullest. I don't think most of use the* ***capacity of our bodies to their fullest*** *either... I mean still everything is basically set up on a* ***model of learning as being sedentary.*** *(Anne)*

As the conversation progressed the participants offered numerous examples of the benefits of movement in education. Pat shared:

> *I think that movement is almost a kick-start to the mind of a child. Once they have that frame of movement, now they have that train of thought... The imaginative child, who is a shy child, shows more* ***creativity through their movement.*** *The* ***confidence they feel in movement*** *helps them become a more confident learner in the classroom. (Pat)*

Lynn contributed:

> *With the very young ones that I teach, we found it necessary to* ***build in movement as a part of our day*** *or else they wouldn't be able to cope with the whole day.*

> *They just couldn't be there that long without moving. We'd get going in the morning, sit some, then get up and move some more. (Lynn)*

Anne reflected on the posed question of what it might be like if one couldn't move.

> *If you couldn't move your ability to know the world would be so limited because we just take it for granted; you can go and see things, you can touch things, you can go places. You have that control and power over the world. Whereas, if you were totally paralyzed everything would have to come to you... You would be dependent on the world coming to you instead of being able to go out and do things... like sensory deprivation... I don't think I can contemplate what it would be like not being able to move... one of my quality of life indicators would be gone, a really important one. (Anne)*

The meanings revealed by the data emerged throughout the conversational process. Although the backgrounds of the participants were varied, similar issues and themes prevailed. As the themes surfaced, there was an overlapping in many of the categories. They were organized on the basis of their relative context as highlighted by the participants.

In remaining true to ordinary language analysis as a research methodology, the meanings given by the participants must be accepted as they are in their socio-cultural context. These meanings are part of what movement is and perhaps even part of what it is meant to be.

Chapter Six

As the data were studied a new analysis occurred. Excerpts of the conversations were placed into an ordinary language format based on the emergent themes.

This chapter is opened with an example of this ordinary language analysis of movement in education. Secondly, the meanings in each of the thematic areas, as read by the researcher, are discussed and expanded on. Thirdly, the possible implications for movement philosophers, movement education, and further research, are indicated. Finally, the previous race of the researcher is revisited as a new race emerges.

MOVEMENT MEANINGS

Many of the meanings in this analysis echo those of the original analysis (see pp. 40-43) which is partially due to the relative relationship of the modified creative questions. The context in this new analysis is more contained and specific. The everyday grammatical appearances reflect the meanings pursued in the conversations.

Ordinary Language Analysis of Movement in Education

Everyday Grammatical Appearances

Lived Experience and Movement Meanings
Movement seems to suggest living
Movement is part of everything we do
Movement is very much a part of who we are
What we're able to do first is move

Meritorious Movement Meanings
Value of movement
Movement is a priority
Part of play is movement

Cultural Movement Meanings
Children don't play anymore
Movement seems so restricted today
Movement is... separated from everyday existence

Movement as the Natural Mode
Natural kind of movement
Movement is the natural mode
Free to move

Movement as Expression
Movement is another form of expression
Expressing yourself through your movement
Movement is very descriptive
Feeling an action
Their language has developed through their movement
People don't talk about movement

Movement in Holistic Education
Movement needs to be recognized more as part of learning
Creativity through their movement
Movement in the classroom

Is it absurd to say?

...I can live without moving?
...separate the mind from the body?
...movement is death?
...movement is structured?
...movement is restricted?
...you can have education without movement?
...your destiny is not being controlled?
...language develops through movement?
...children don't play anymore?
...think with your heart rather than your head?

Creative Questions

Can we live without moving?
What is the association of movement and language?
What is movement in relation to learning?
Is there a direct relationship between doing and thinking?
What would it be like if you couldn't move?
Can learning be sedentary?
Can play be structured?

Preliminary Meanings

Movement

Movement is a quality of life indicator.
Movement is letting your body go free.
Movement is the natural mode.
Movement is another way of expressing meaning.
Movement progresses naturally.
Movement is part of everything we do.

As a verb

to climb
to cycle
to dance
to exist
to express
to feel
to have emotion
to run

As a noun

expression
freedom

As an adjective (moveable)

exhilarating
free
natural

Synonyms	Antonyms
freedom	structure
life	death
expression	restriction
feeling	sensory deprivation
creativity	control
exhilaration	sendentary
acceptance	solitary
physical activity	paralysis

These ordinary language samples offer meanings of movement, relevant, not only to the participants in this study, but also to prior research of a variety of methodologies.

Towards An Understanding

The meaning of movement appears to be an ever-changing, continually negotiated term that hungers for a working definition. Certainly movement education is clouded with many interpretations and misinterpretations. The uncertainties as to whether movement education is the same as physical education requires clarification and perhaps further negotiation to determine its place in and across the curriculum. As the meanings of movement are explored and negotiated in the conversational process, further understanding can occur. The meanings offered by the participants in their conversations contribute to the possibilities of movement.

Lived Experience and Movement Meanings

The lived childhood experiences of the participating educators seemed to heighten the awareness of some of the educational dilemmas today. Personal childhood experiences may or may not affect the decisions teachers make as adults. Further study is required into the meanings of childhood experiences and the contributions those meanings make in the formulation of philosophies.

Classroom experiences, as well, play a role in the curriculum as lived. Therefore, an in depth study into these meanings may provide more valuable information.

Meritorious Movement Meanings

How movement is valued is at the root of the philosophical and educational dilemma surrounding its negligible status. This issue was raised as a cultural, societal, and educational problem by the participants. The value systems inherent in the educational process are already in place and for those to change would require a complete overhaul. This identification strengthens the points of view of Fishburne & Sande (1989) and Whitehead (1990). Once movement is understood or its meaning disclosed, it then becomes possible to explore how it is valued.

Cultural Movement Meanings

This issue surfaced mainly in the discussions of Sue and Anne. Research on this topic is somewhat limited and it certainly would be beneficial to look at how other cultures perceive movement in education, as well as in the overall scope of things.

Cultural influences on curriculum are evident and clearly a contributing factor to the neglect of movement in education. This is in accordance with the thoughts of Laban (1974) and Moore & Yamamoto (1988). These thoughts require further exploration and expansion in order promote understanding of culturally based meanings.

Movement as the Natural Mode

The data revealed that movement is what is considered to be natural in life and particularly in the life of a child. The issue seemed to focus on what society and educators are doing to deprive children of that natural environment. Further exploration is required in order to determine what is at the root of this problem. Once the root of the dilemma is identified, further research might lead to an action for change.

Movement as Expression

Movement as expression, surfaced repeatedly in many of the conversations. Expression through movement was consistently paralleled with language. Movement and language, when immersed in an entwined relationship, possess numerous commonalities. Redfern (1965) contends, "All movements of the human body are expressive, although they may differ in origin and motivation" (p. 4). When their affiliation is viewed as one of interdependence, the expression is unified. This alliance becomes a novel way of conceiving learning.

Movement and Holistic Education

A large part of the educational dilemma appears to dwell on the separation of the cognitive, psychomotor, and affective aspects of learning. Although there is supportive research of the benefits of a holistic education for children, clearly this *lived* practice is heavily lacking in schools and in, as Pat suggested, teacher training programs. The meanings of holism need to be explored in the educational context in order to determine the value of this approach. The confusion surrounding the meanings of this word requires clarification and an ordinary language analysis of holism may serve to be beneficial. The direction of holistic education, and how it is viewed politically and culturally, could have a direct impact on the place of movement in education.

Implications For Movement Philosophers

Although many movement meanings were disclosed in this study, the direction of the mind/body split remains a mystery. There does not appear to be a way to pinpoint its resolve. Yet, each exploration makes a small step towards elucidating the dilemma. This issue warrants exploration, discussion, and further study, in fact it is imperative. Viewing teachers as philosophers, as suggested by Best (1991), is an important step when looking at the role of movement philosophy in schools and the curriculum. Movement philosophers, therefore, might benefit from including educators in their inquiries. Early beginnings of this approach can be recognized in the works of Best (1978) and Arnold (1979). Further supportive inquiry is, apparently, requisite.

Implications For Movement Education

Movement in education is an area of confusion and controversy. The participants in this study highlighted many of the dilemmas that have plagued the educational system for many years. The data support past research that indicates: children on the average are not fit (Ross & Pate, 1987), physical education is treated of lesser importance in schools (Whitehead, 1990), movement education has many varied benefits (MacKenzie, 1980), and the meaning of movement and its place in education requires clarification (Arnold, 1979). Possible solutions for these dilemmas are not being called upon. Thus, the condition of movement in the schools remains very much the same as it was decades ago.

The data reveal that the awareness of the neglect of movement in education is prevalent and noted by educators from a variety of backgrounds. The dilemma dwells partially in identifying these issues but primarily in addressing them. Apparently one step would be to look at how movement is valued in this society. There is an admission of the importance of movement for children. However, the theory into practice element is extensively ignored. There is a vast amount of administrative support required to place movement in a more valued dwelling in education, therefore, an appropriate beginning would be with the policy makers. Philosophies need to be developed with the students best interest at the forefront. Thus, it would be highly valuable to include teachers and students in the decision making and policy formulating process.

Policy makers first need to realize the importance of movement for children and to stress the vital need for its presence in the schools. If the benefit of the child is at the forefront of educational goals, then it is imperative that a complete, holistic education exists for students. This means addressing practical issues such as: time allotments for movement education, gym and classroom space, pre-service and in-service training opportunities for teachers, and consistencies in the curriculum as lived, as well as examining the underlying philosophical and value systems that are in place. Overall, a refusal to leave movement in this state of disregard is highly warranted.

Once philosophies and polices are in place, administrators and teachers require time to reflect on their value systems, personally, and as a school body. Certainly movement is valued in some educational environments. However, the data suggest that movement in learning is not a priority. It is often neglected and is, as Sue stated, "the last thing teachers get to". This confirms the findings of Fishburne (1983), and a reaction to this quandary is long overdue.

Implications for Further Research

Continuing research is required into the meaning of movement and the condition of the mind/body dualism that prevails in our society. More needs to be known about the influence of dualism on education and the condition of the neglect of movement.

Ordinary language analysis has been shown to be one way of uncovering meanings while leaving the context of those meanings intact. Meanings in their total structure are presented as they are, unaltered. Further exploration is desirable into this conversational process and the impact of these socio-negotiated meanings on philosophy and on pedagogical practice.

The insights of the educators in this study need to be valued and not taken lightly. Some possibilities for extended research would be to conduct the study with policy makers and/or politicians, administrators, entire school faculties, and students. Once the awareness is heightened, there is a possibility of informed philosophical formulations and policy recommendations. Finally, when the conversational process is in place, it then becomes crucial to explore how these philosophies will be acted on, since theory is much like an unplayed song if it is not practiced or put into action.

My Race Revisited

As I reflect on the words of the educators in their conversations the importance of movement is even more convincing to me. Understanding the meaning of movement has become much clearer and its value is highly apparent. What has become even more confusing to me, however, is the condition of its neglect. The research and lived classroom experiences all point to the measureless need for movement in the schools, yet it remains in a rueful state of disregard. This oversight is depriving children of their right to a balanced, holistic education of which movement is an integral part.

This issue is something of a personal crusade for me. My race is new each day, yet the process remains somewhat the same. I keep returning to the starting blocks, often on a new track and at times I revisit the running track of my childhood. I still rehearse, visualize, dream and achieve, only now I no longer run for myself alone. The motivation is the desire to have what is the best possible education, not only for my own children but for all children now and in the years to come.

Until movement ceases in my mind/body/spirit, I will be living to proclaim that movement *is primary*, at the *core* of *life* and *learning* alike. Movement is all that it is and will be. Its meanings are diverse, multifaceted, and the meanings given by the participants in this study are a small part of what movement is. Movement is at the root of *existence*, justifiably equated with *knowing* and *being*. ***I am, therefore, I move.***

FOOTNOTES

1 When I refer to the mind/body it is not to ignore or reduce the spiritual and emotional aspects of human life. These four components of being are all unified in a holistic existence. However, this study focuses on the mind/body unity in particular since their separation in theory has been the object of this dualistic philosophy.

2 The category mistake as described by Ryle, suggests that terms should be looked at in the context they were intended. Traditional dualism places mental processes and physical processes in the same category. Ryle regards this as illogical.

3 Ryle refers to the dogma of the ghost in the machine as being at the root of the mind/body problem. In this analogy, the machine is in reference to the body and the ghost is representative of the mind. It is suggested that within each occur distinct processes and causes of corporeal movements. Ryle contests this suggestion on the basis of a misrepresentation of terms. He strongly states that, "minds are not merely ghosts harnessed to machines" (1963, p. 21).

4 Three categories of meanings (Arnold, 1979, pp. 25-38).

Primordial movement meanings are basic and underlying to our existence. They are, in other words, fundamental to ourselves as existent beings. Because they are so basal their importance to the person is overlooked by many students of human nature. It is only in the spheres of rehabilitative psychiatry and physical education that the value of spontaneous movement is, in some measure, appreciated and encouragingly utilized.

Contextual movement meanings are not concerned with the experiences of different types of movements *per se* so much as with what meaning these movements have for the agent when performed in a specific type of movement situation. Contextual movement meanings are those meanings which are tied to, and contained within, *particular* movement frameworks.

Existential movement meanings refer to those meanings that 'stand out in', relate to and are a part of a person's individual existence as a result of his involvement in movement situations within the world. Existential movement meanings are unique; they are irreplaceable and non-interchangeable. As an existent they are distinctly and peculiarly 'mine'. They stress the dynamic quality of human existence and emphasize its ecstatic, authentic and transcendent possibilities.

5 In *The realms of meaning,* Phenix categorizes meanings and places disciplines within each essential scope of meaning. *Symbolics* includes: ordinary language and mathematics. *Empirics* covers: biology, physical science, social science, and psychology. *Aesthetics* encompasses: the arts of movement, music, visual arts, and literature. *Synnoetics* deals with personal knowledge whereas *ethics* handles moral knowledge. Lastly, *synoptics* is comprised of: history, religion, and philosophy.

6 The Vanves study took place in France from 1951-1960. This was a comparison study where children in a normal classroom setting or control group, were compared to those who were part of a curriculum overhaul which included academics in the morning and the whole afternoon in school devoted to movement and fine arts education.

7 Wittgenstein's approach to philosophical inquiry has its basis in language. He suggests that language use, in a social setting, is a way of exploring the relationship of meaning and lived experience.

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Between the idea
And the reality
Between the motion
And the act
Falls the shadow.

T. S. Eliot